

The Christian



Irrefragable

WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL.

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From the Universalist Union. A SERMON BY JOHN BOYDEN, JR., DEDLEY, MASS. The Righteous and the Wicked.

Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. Mat. iii. 12.

We have the promise in this text of the fulfilling of a very important desire—a desire that prevails very extensively among men, and one which presents a favorable mark in the human character. It is the desire to distinguish between good and evil—between righteous and wicked men. The importance of a correct decision in this matter will at once appear. For if we err in judgment we do injustice to all parties. We abuse the righteous, who ought to be exalted, in our opinions and esteem, and we exalt the wicked while they ought to be abased. And in order to decide with infallible correctness, we must be furnished with an infallible standard. That standard will be found in the text and its application. "Then shall ye return and discern between the righteous and the wicked."

Were this passage presented to a class in English grammar, and they required to parse it, they would begin with the first word, *then*. They would inform us that it was an adverb of time, and that it referred to a period specified or alluded to, in the context. Thus by a reference to preceding and succeeding passages, we may be able to find, at least, one key, to unlock the meaning of the text. It is necessary that we proceed with some caution in this investigation, because many divines have drawn inferences from some parts of the writings of Malachi, which we believe are without any foundation. For instance, the text has been applied to scenes yet future.—It has been supposed to point to the popular day of judgment in eternity, when the thoughts and actions of all men will be revealed. It is then, and then only, that we shall all be able to discern between the righteous and the wicked.—It is then that we are to know men's real characters—not by any exhibition they will make, but by the respective stations assigned them.

But, my respected readers, it does not appear to me that divine wisdom has put the knowledge of the truth beyond our reach in the present life. In my humble opinion if we follow the scriptures we shall be as well qualified now to know the righteous from the wicked, as at any future period. And, further, I am fully persuaded that if theologians had undertaken to find from the prophet the meaning of the first word in the passage we have selected from his writings, they never would have applied it to a judgment beyond the present life.

To what period, then, may we suppose the text refers? I answer—to the time when Jesus appeared in the flesh. To the proof of this position, your attention is invited.

The chapter of which our text is the first, begins thus—"Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come saith the Lord of hosts." By the "messenger" that was to go before the Lord to prepare his way, I understand John the Baptist, according to the testimony of Jesus recorded in Matthew.—"And as they departed, Jesus began to say unto the multitude concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? But what went ye out for to see? A prophet? I say unto you, and more than a prophet. Behold I send my messenger before thy face, which shall prepare thy way before thee." Now I raise the query—where are these words "written," unless in the prophecy of Malachi? Again, by the "Lord whom ye seek" suddenly coming "to his temple," I think the prophet signified that very soon after the appearance of John, the Son of God should take upon himself the nature of man. It is generally agreed that he was only about six months from the birth of the former to that of the latter. And that we do not mistake the meaning of the word *temple*, is manifest from what we read in the second chapter of John. We are there informed, that the Jews required a "sign" of Jesus in justification of the authority he had exercised in

the temple of Jerusalem, over those that sold doves. The sign which Jesus offered them in reply, was this—"destroy this temple, and in three days I will raise it up." The Jews could think of no other temple than Solomon's, which was "forty and six years in building," and they were astonished that the Son of God should claim power to "rear it up in three days." But in the explanation of his saying, the evangelist informs us that "he spake of the temple of his body." This, then, exhibits the meaning of that prophetic declaration—"The Lord whom ye seek shall suddenly [i. e. in six months] come to this temple, even the messenger of the covenant whom ye delight in."

I think the reader will not fail to discover that our text alludes to the particular time when the facts we have named were to take place. It was then, (nearly eighteen hundred years since,) that the people were to be furnished with the means of discerning between the righteous & the wicked. And thou it may not be indispensable to our understanding of the text, yet as it will tend to throw light on other parts of this prophecy, I propose to bring forward another proof of the point in question, drawn from the context, as explained in the Gospels.

In the verse next following that which speaks of the messenger of the new covenant, we find the prediction of a remarkable day. "But who may abide the day of his coming? and who shall stand when he appeareth?" The same day is mentioned in the next verse after our text. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

I desire you to keep in mind the fact, that this approaching "day" was the very time designated as the period for discerning between the righteous & the wicked. This will enable you to anticipate the leading truth, contained in the closing up of this prophecy. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." You will perceive from this language, that the "great and dreadful day" was to take place on the earth, and that to prevent a universal curse for the stubbornness of the people, the Almighty was to send a messenger to turn their hearts. This was the day when Jesus was to sit as a refiner, purifying the people, and when the proud and all that did wickedly were to be stubble. But John was to go before this Refiner, and prepare his way. His father, Zacharias, was filled with the Holy Ghost, & prophesied, saying—Thou child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. Concerning this same personage, Jesus testified as follows—"All the prophets and the law prophesied until John, and if ye will receive it, this is Elias, which was for to come." It appears from these scriptures, that John was the Elijah mentioned by Malachi, because Elijah and Elias are both one. And in the first chapter of Luke, we have the reason given why the forerunner of Jesus is called Elias. "And many of the children of Israel shall be turned to the Lord their God: and he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

We now discover that those scriptures which describe the office and ministry of John the Baptist, so nearly resemble the description of Elijah or Elias, as to justify the conclusion that John was indeed and in truth, the Prophet, that was to prepare the Lord's way, by announcing the great and dreadful day of trial—a day when the Sun of Righteousness should arise with healing in his wings, to them that feared the Lord and wrought righteousness—but a day when they who had heaped to themselves stubble, should suffer loss. This brings us again to our text: "Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." Believing it established beyond all reasonable doubt, that the prophet in this passage alluded to the time of the coming of Jesus, and that we have therefore arrived to the true application of the first word, we will proceed to consider the remainder, by marking the true and scriptural distinction between the righteous and the wicked.

I observed in the beginning that a desire to know the truth in relation to this subject, very extensively prevailed, and

that in order to decide correctly, men must have a correct standard. The want of such a criterion, was undoubtedly felt to a painful degree, among the people addressed by the prophet. They failed in their method of weighing the human character. They attached importance to those things, which under the new covenant, were shown to be vanity; while they overlooked and neglected, what were in reality "weighty matters." But the prophet aimed to correct these errors; not simply by instructing them in some particulars wherein they were faulty; but by pointing to the man Christ Jesus, as a pattern in all things. John says of him—"If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous." You know, my friends, we hear a great deal said in these days about two classes of people. It is thought to be a strong argument with our Limitarian brethren in favor of endless misery, that the Bible speaks of "the righteous and the wicked." And they are very sure to think themselves righteous. They, only, are the servants of Christ—they, only, are the people of God, and the heirs of his immortal kingdom. But whatever they may think of themselves, or us, one thing is certain, viz. "All have sinned and come short of the glory of God." "The Lord looked down from heaven to see if there were any that did understand and seek God, and behold they were all gone out of the way; there was none righteous; no, not one." These declarations are merely samples of what the scriptures every where say, when they speak of this subject. How then can any man presume to determine that he himself is righteous? But, says the reader, do you not admit that the Bible frequently speaks of two classes? Is not this fact proved from the text? I answer, Yes. But this does not prove that the reader belongs to the first class. I read of no human being save "the man Christ Jesus," that can strictly be called righteous. Compared with him, all mankind are wicked. Here we have the two classes. The second Adam the Lord from heaven, forms the first, and the human family, the second class. Now that our opposers, themselves, belong to the latter, we are fully certified, when we accompany them to the altar of devotion. They there confess, before God and men, that they sin every day—that they are unworthy of Divine compassion, and that if God had been just they should long since have been cut off from the land of the living. Where now are their professions of righteousness? Where is that pride that led them to say—"Stand by thyself, come not near me, for I am holier than thou art"? Shall we accuse them of an attempt at deception when they bow before God? No. They are sinners. To what class, then, do they belong? Surely to the wicked. Thus their testimony agrees with the scriptures, and we conclude they belong to that description or persons, denominated wicked in our text.

I do not deny that, compared with one another, mankind may be termed righteous and wicked, on the same principle that we call one great, another small, one wise, another foolish, and so on. I am fully of the opinion, that some men are much better than others; and still, none are as good as they should be; nor equal to our Lord and Master. The prayer of the publican, well befits us all—"God be merciful to me a sinner." We will now attempt to discern between Jesus Christ—the righteous and the human family—the wicked. And in order that our subject may be made plain as possible, we will institute an inquiry concerning the prominent characteristics of the righteousness of Christ. What, then, distinguished him from his fellow-men?

1. Was it that principle which we discover he uniformly possessed, and which influenced him to practice deeds of mercy? No. For others have been found whose hearts have been moved with pity for suffering humanity. A Howard has appeared to exert his God-like powers in relieving the needy. But a greater than Howard is here.

2. Was Jesus distinguished from his brethren by his attention to the external rights of religion? No. Although it cannot be questioned that he possessed and practised pure and undefiled religion before God and the Father, yet he never made those pretensions to piety, which characterized many of his cotemporaries. It was with them, as I fear it is with many in our day. Their religion seemed to take up its abode in the face. They knew but little of its power in the heart. Indeed, if we are to judge a man according to their rules, though it were Jesus of Nazareth, we should decide that he was destitute of religion.

With these facts in view, the question still presses itself upon us—What dis-

tinguished Jesus Christ from the greatest and best of the human race? And to this I answer, that principle which led him to do good without any mixture of sin, and to pursue this course even towards his malignant enemies. To this species of conduct we can find no parallel in the annals of human benevolence. We all know men, it is true, who do a great deal of good; but they likewise do some evil. On the brightest page of their history we find some dark spots. Not so of Jesus the righteous. We are informed concerning him, that he went about doing good, and that he did not sin. Herein consists the difference. His goodness was unmixed, impartial and universal. Ours is often a compound, generally partial, and always limited.

We are now able to discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. We may, in the next place, bestow a few observations upon the last clause in the text, in which "serveth God" is introduced. There are many people who think they know full well how to serve man; but they are at a loss to know how they can best serve God. I have admired the principles of Dr. Franklin on this subject. He says, we serve God most acceptably, when we do good to his other children. I can see no impropriety in this sentiment. I believe you who would acknowledge every kindness done for those children, as an acceptable service rendered to yourself. And I am persuaded that no sacrifice can be acceptable to God, unless it yields a blessing for man. Man is the only party in need, and of course the only one to be benefited.

With these views agree the precepts and practice of our divine Master. He never aimed to make God more merciful or kind; but to make man more God-like; for God is love. He preached, he practised, he lived and died purely for the good of man. Instead of praying at the corners of the streets, he retired among the poor and unfortunate, and healed them of all manner of diseases.—When he asked his followers if they loved him, he did not rest satisfied with a simple answer in the affirmative; but strictly enjoined it upon them—"Feed my sheep." This was the way in which they were to serve him, and prove that they loved him.

O, that men would imitate the Son of God; that they would follow his directions, and prove their love to God, by their benevolence towards each other. My brethren, pardon me if I lift a warning voice against the errors of the times. You see men laboring to show that they are righteous—that they are the disciples of Jesus, by their attention to the external ceremonies of religion. If they are regular at church—faithful to pray and read the Bible twice or thrice a day, they claim on that account, to be called the people of God. But where did Jesus institute such a criterion as this?—Where in the Bible, are praying and church-going set down as evidence of real goodness? Let me not be understood to speak against these things in the abstract. No, I think much of them; but I wish them to form a fountain from whence shall issue streams of charity towards men. I wish them to be viewed, not as a proof of the goodness of those who practice them; but as a means of making men what they ought to be.—For, if we allow them as proof, thus we shall exalt the Scribes and Pharisees, above our blessed Lord! For none will deny, that they were much more attentive to these things than he was. And another evil growing out of such an admission, would be, a disregard of moral obligation. We have seen men act precisely as though they could serve God enough on the Sabbath, to allow them full license to sin against man all the week. They seem to view it perfectly right to wrong their neighbors, if they can only be particular to serve God.—This corruption, which is gnawing at the very vitals of the church, threatening its destruction, is fostered and justified by pulpit effusions. The limitarian clergy tell their hearers, that honesty and fair dealing make no part of religion—that a man may do every thing for his fellow man that is required by the "law and the prophets," and yet have no religion!—This is no idle assertion of mine—it is what I have heard with my own ears.—The poet has, in truth, yet in cutting sarcasm, described their principles on this subject:

"Ply every art o' legal thieving,
No matter—stick to sound believing."

It is not, then, so much a matter of wonder, that the state of morals in the church is at a low ebb. But it is a matter of interest to us, how this evil shall be remedied. As a denomination we have an important work before us. We must arrest the tide of corrupt principles, which is setting so powerfully against

the well-being of the christian system.—Nor shall we effect our object by falling in with the current. We must put shoulder to shoulder and stand firm against it.

We must strive to convince men that it is in vain to attempt the service of God by faith and professions, while we serve the devil with our wicked actions. The religion of Jesus is no better for Sunday than for any other day. It is fitted for all seasons, all climes, and all circumstances. It is not a robe that may be put on, or off at pleasure. It is a permanent principle of action, leading its possessor on to deeds of charity & love. He that hath its hope in him, purifieth himself, even as Christ the Lord is pure. The righteousness of Jesus, we have seen, did not consist in being religious periodically, but in unwearied attention to the accumulating necessities of his fellow men. If we will be righteous—if we will be the children of God, we must use the same means.

"Little children," says John, "let no man deceive you. He that doeth (not talketh) righteousness, is righteous even as he (Christ) is righteous." James also says, "Whoso looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." You perceive, then, that we have something to do.—We can not pay the debt we owe to God and man, by thinking. We must bring our practice into accordance with the life of our Master.

You know some men are satisfied, if they can only equal their neighbors in reputation. If they can say they are as good as others, they are content. But it should not be so with us. Jesus is our standard, and we should constantly aim to imitate his spirit and examples, till we arrive at the stature of a perfect man in him. Some writer has well observed, that if a man aims his arrow at the sun, though he may never expect to hit it, yet his arrow will fly higher than if he aim at a lower object. So if we direct our thoughts constantly towards our divine Leader, our feelings and conduct will be more pure, than if we strive only to be as good as some of our good neighbors.

Beginning, thus at home, the work of reformation, let us endeavor to carry this principle into the ranks of our opposing brethren. Discerning between the righteous and the wicked; between him that serveth God, and him that serveth him not, let us convince the world that though they have faith to remove mountains, yet this does not constitute them righteous, until by its power on the heart, it shall cause them to be doers of the word.

My friends and brethren, the work I intended to accomplish in this discourse, is done, in my imperfect manner. I have aimed to throw light upon the scriptures—to guard your minds against a popular, yet spurious righteousness, and to incite you to deeds like those our Master performed. Only let faithfulness to the truth be our motto, and lasting joy shall crown our exertions; which may God grant for his name's sake.—Amen.

THE CHRISTIAN RELIGION.

No conformity of circumstances can account for the origin of Christianity. A being known to the world as a Jewish peasant, delivered a system of doctrine, which overthrew not merely some feeble philosophy or some harsh and unpopular superstition, but both the theory and establishment of state religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires.—Thousands and tens of thousands owed their daily bread to their connexion with religion. Millions on millions had identified it with all their conceptions of life of enjoyment, of that obscure hope in which the heathen saw a life to come.—The noble families owed to it a large portion of their rank and influence. The Emperor himself was a High Priest.—Old tradition, invigorated into living belief, made it the pledge of safety to the empire; a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against the colossal and haughty erection, the consummate work of subtlety and strength, stood forth a solitary Being, and at his word the whole pile, and great fortress that towered up to Heaven, came, wall and gate, to the ground.—And by what means has this been done? By nothing that find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. Those wonders are familiar to the

Christian, but they are still wonders, the mightiest phenomenon on which the spirit of man can gaze, the stars of our mortal twilight, are worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud.—[Rev. George Croly.]

From the Star and Universalist.

THE MONSTER UNDISGUISED.

What is modern Orthodoxy? Who would believe it could they look at it in its own naked deformity? At present it is presented in disguise. With regard to its most prominent feature, the doctrine of endless punishment, is usually justified thus. "The will of the Almighty is the Salvation of all men, the offer is freely extended to all, if any slight it, and are doomed to endless perdition, it is their own fault, not God's Consummate folly! Would that people could look at this in its true light. Endless misery may be true. I say it may be true, and it may be true that the Bible is a ridiculous fable, it may be that the world, and the whole machinery of this vast universe, came by chance, and in the opinion of the writer either of these suppositions are equally probable!

But suppose that endless misery is true, is the effect of any thing that man can do? No. If there is an omnipotent and omniscient God who governs the Universe, the irresistible deduction from this is, that he foreordained whatever comes to pass. Call this fatality if you please, there is no avoiding it, the conclusion necessarily follows from the premises. If God is omniscient, he had from all eternity a certain infallible foreknowledge of all things. And so he himself declares. Acts, 3. 21. "Known unto God are all his works from the beginning of the world." If all things are foreknown, if they are absolutely certain to transpire, are not they certain to transpire, or they could not be certainly foreknown. To deny God's foreknowledge is to deny his word. If then, they are certain to transpire, they were either fore-ordained or else they are the result of strict fate, uncontrollable even by God himself. If we contend for the latter we deny the omnipotence and the providence of God. We must therefore, we are compelled, by the clearest dictates of enlightened reason, to acquiesce in the former, that all things, all events, were absolutely foreordained from all eternity by the Supreme Being.

Now with regard to the doctrine of endless misery, it is either true or false, if it is true, it was foreordained by Jehovah, and the number damned can neither be increased or diminished. Absolute election and reprobation from all eternity then, must be the truth of the unchangeable Jehovah. Why do, not men preach this doctrine? Because it is revolting to the common sense, to the common humanity of mankind. The monster undisguised, is no more or less than this. God created a certain portion of his creatures for the express purpose of damning them forever! Pure malice prompted, wicked skill did plan, and power tremendous did accomplish all!

Let men preach this, and modern orthodoxy (falsely so called) would need no opposition, it would die a natural death. But as disguised at present, with the doctrine of free will, leaving all things in the moral world to the dominion of chance this is no more nor less than virtual Atheism.

FAITH.

Reader, whoever thou art, we desire thee this once to be candid, and read what we have to say respecting faith.—Paul says, "faith is the substance of things hoped for." Now observe particularly, for by this quotation we can easily decide whether the soul-withering doctrine of interminable woe is true or not.

First, then, if "faith is the substance of things hoped for," as Paul asserts—those who have faith in endless misery hope for it. Certainly this point must inevitably be conceded. However much it may mitigate against the common feelings respecting this subject.

Who is prepared to admit, that the believers in endless torture, do actually hope for the truth of said doctrine? The very reverse of this, seems to be the desire of every intelligent creature.

It is a well known fact, narrated by the experience of every man, that the theory of endless suffering, is not only repugnant to the best feelings of the human heart, but the united prayers of all men prove, beyond a reasonable doubt, that they wish it false. The untiring exertions of all sects, at the present day, to convert the world to piety and godliness—are sufficient evidence to show their utter abhorrence and detestation of the merciless dogma of unending woe. Yea, the fatigue and pain that many honest Christians endure, fully prove their anxious desire to save as many as possible from the quivering vortex of ceaseless torment. With this view of the subject, kind reader, how shall we reconcile the faith and works of our opposing friends?

Paul, the great preacher of righteousness, declares to us, "faith is the substance of things hoped for." Now our opposing brethren tell us they have strong and unswerving faith in endless torture; still they most heartily and (we think) sincerely, that it may prove false. Often they tell us they really hope our

doctrine is true. This we think is virtually wishing their own untrue.

It is tacitly saying ah, I wish, and really hope my theory of endless rebellion is all a fable. Does this look like the apostle's faith which he hoped would prove true? Does the criterion here laid down by the apostle, by which we may judge of our faith suit or compost in the least degree, with the faith referred to above? Did Paul say he had faith in that which he hoped with all his soul, mind, might, and strength, would not prove true? Ah not so. He affirms, "faith is the substance of things hoped for." Recollect Paul did not give his blind assent to a system which he wished might be false. Our opposing brethren declare to us boldly, that Paul had faith in the theory which teaches, that a large portion of the human family will be recipients of ceaseless misery.

Now if this affirmation is true, he surely hoped for it. For he says faith is the substance of things hoped for. But who believes that Paul, such a benevolent hearted man, hoped for the unmitigating pain of even one of the human race?

Is it even supposable for a moment? Heavens! what, charge the great Apostle to the Gentiles with such cruel desires. Away with it, the very thought is a foul aspersion upon his character, and a libel upon his unceasing assiduity for the extension of his Master's cause.

Brother partialists, which of the following propositions will you allow correct? That Paul was not a believer in endless torture; or that he was, and hoped it true? One of these positions must be true, according to his own writings. Choose ye then, either to admit Paul a preacher of glad tidings, which shall ultimately be to all people, or say he hoped that his brethren and kinsmen according to the flesh, might wail and lament their awful condition through unceasing ages!! [Gospel Sun.]

From the Herald of Truth.

WILL SKEPTICISM STRENGTHEN THE HEART OF THE MOURNER.

Nothing is more solemn than the thoughts of death. A few more setting suns, a few more rolling years will pass away, and all our friends will be laid in the dust. Time, like an everflowing stream, is hurrying us along down to that period when our eyes must be closed on all below the sun. We shall then be carried to the narrow confines of the grave, and there deposited to moulder back to dust. These are stubborn realities that cannot be resisted, by those who oft forget them.

There is a strange infatuation in the busy schemes of ambition, and air-built castles, or the goodness of this world would never have rocked us to sleep in the field of approaching dissolution. I have seen those who were in the bloom of youth; the crimson flood was frolicking in their veins; they were listening to the voice of fame; they were soaring high on fancy's wing; sweet anticipation had captivated their hearts, and absorbed their minds; when at an early and unexpected moment all were brought where the cold clods of the earth were tumbled in upon them. The thoughtless and the vain are there. The rich and the poor, the beggar and the king now slumber side by side.

Cities, temples of fame, and lofty towers have been levelled to the ground, to the shades from whence they were reared. There, all ranks are levelled, and all distinctions are done away. Fancy now seems to lead me into the dominions of death. She points me to an old and affectionate father. I see him bending under the weight of years; his silver locks and trembling limbs were leaning over a new made tomb. He raises his hands, his eyes to heaven—tears of deep felt anguish are seen rolling down his furrowed cheeks; he seems to say, "I shall once more see, and enjoy the objects of my love where parting is no more." He was once young. Misfortune had not then overtaken him. Adversity had not scattered her blight and mildew around him; sorrow, and deep and unutterable anguish had not found their way to his heart. He had lived—slumbered, and dreamed of no approaching evil. Thoughts of bliss beyond this life had been banished from his mind.—He had read, and had doubted; his doubts had impoverished his soul, had disqualified him to meet the icy arms of death, and descend into "the house appointed for all the living." Experience had taught him that hope was the only source of joy and comfort, in the hour of death.

The skeptic stood by his side; he upbraided him with folly, and would have robbed him of the last and only means of consolation, and leave him to mourn the loss of a lovely son that had hung upon his arm, and blessed his paternal care.—This was the last child of the old man, who had buried his companion and six dear children that lay slumbering at his feet. He had outlived his family, the associates of his youth, the companions of his riper years. His children, one by one, had followed their mother to the grave. The last and only remaining branch of his family was now torn from his side to return no more forever.—Hope, fond hope, the friend of the friendless, and joy of the mourner, now brooded over him. He strengthened his heart, and assured him that he should again meet his wife, his children, his

friends—a ransomed world where pleasures are ever new, and sorrow never comes.

Who, or where is the man that would take away our hope and leave our hearts an empty void that the world can never fill? Let those who will; I cannot. I would rather be the messenger of "good news, glad tidings of great joy which shall be to all people."

THE INTELLIGENCER.

—And truth diffuse her radiance from the Press.

GARDNER, MARCH 18, 1836.

The Attributes of God.

All the attributes of Deity perfectly correspond with each other; there is no clashing—no discordance; to either, there is no limitation, they are of perfect symmetry; and like the Being to whom they belong, are infinite, and beyond the possibility of change. The infinitude of our knowledge of Deity is spoken of in the 11th chap. of Job as follows: "Canst thou as heaven what canst thou do? deeper than hell (or hades) what canst thou know?" When the ancients represented any thing by the height of heaven or the depths of hades, or the hidden unknown regions beneath us, they intended to represent it to be boundless, to fill immensity of space. His wisdom is infinite; wisdom and knowledge are generally considered as words of the same import; but it is more correct to consider them as distinct. Knowledge consists in possessing a stock of proper ideas; wisdom consists in reducing those ideas to practice—in conducting any affair with ingenuity and skill. Now God is possessed of infinite knowledge and wisdom, he sees and knows all things. He knows perfectly well what ought to be performed, and his wisdom is so profound as to produce results according to his designs. God's love and mercy are infinite. He is good to all and his tender mercies are over all his works. There is but a shades difference between mercy and love; mercy is but a modification of love; it is that pity and compassion for the needy and suffering which love towards them excites. We understand the love of God to be, a disposition to confer the greatest good on the souls he has made. The more we learn of the character of God, the greater reason we see why we should love and serve him; the apostle Paul being drawn into the exercise of love to God by means of this view of his character says, "we love him because he first loved us." The Deity is just, justice is right and equity, and when it is employed in meeting out rewards and punishments (an employ of justice which we generally imply when we speak of the justice of God) it exactly suits the award to the deserts of every person. God will render to every man according to his deeds. But under the name of justice men have ascribed that to God which even they can never love. Instead of inducing men to love God, it has only tended to alienate their affections from him. Justice has been presented as a principle in direct opposition to mercy; if justice should have its demand, no mercy could be shown a single soul of Adams posterity—when men have once sinned there shall not be the least favor shown them; as a punishment for their sins, they shall continue in a state of unreconciliation—rebellion and misery during their existence. Now such justice as this, we say can never be acknowledged by any reasonable person; for if there are any who approve of such justice they would reduce it to practice. But we are apprehensive that this would be a very corrupt principle to reduce to practice. Would parents ever practice on such justice in the government of their families. No we say not. Let us for a moment dwell upon this point. Let a parent who would practice upon such principles say to his children, you have disobeyed my commands, I must now deal with you on principles of strict justice; my justice will not allow of my showing you the least favor, never again shall you see my face in peace, never shall you receive the least particle of my love, I will inflict punishment upon you but not for your good, it shall only be to make you more and more miserable forever, justice forbids that I should take any other course!! Now parents declare such sentiments to your children and reduce them rigidly to practice; you have the authority (say some) and the example of the God of heaven; you can not wish for more august authority nor a more splendid pattern for example. We know your reply—do you intend to trifle with our feelings, would you strike a dagger to our bosoms, would you advise us to act like demons? do you suppose all the finer feelings of our hearts are inactive within us? No we despise your advice, and we look down upon you with that contempt which your temerity deserves. Now by putting the principle to the test which some have ascribed to God we find it is corrupt, and our Parent in heaven will never treat his children thus in administering rewards and punishments on this principle. What has the Almighty done that men should distrust his goodness—that they should ascribe this vindictive spirit to the Father of their spirits? He has done

much for us unworthy as we are, and he will still continue to shower upon us blessings without number.

Obeys the Call.

Christ calls on us through his gospel to repent and believe, to obey his requisitions, and peace shall attend our steps. Incline your ears, hear and your souls shall live. Let us then obey, comply with his wishes, and partake of the happiness which he has purchased for us. If we but shun the paths of vice and the ungodly, and travel the road of wisdom, we shall be enabled to sip from the pure fountain of life, and behold through faith those glories which are reserved for all who love God in the mansions above. Hark! hear ye not the silver trumpet of mercy, calling the attention of sinners, of sinners red with crime and crimsoned with transgression to the proclamation of peace? come and receive it, with all its blessings. Keep the commandments of God, for in keeping them there is great reward, it not only effects us here, but when life's flickering lamp shall fade away in its socket, we shall be translated to those blest abodes where the light of existence shall be forever increasing in radiant glory. May we realize the necessity of a life of virtue—realize that without holiness no man shall see the Lord and cherish in our hearts the religion of Jesus as the most precious the most valuable gift to man. Treat our religious enemies with tenderness and love, search the scriptures daily with diligence and care, and be assured God will bless our exertions to the promotion of our spiritual welfare.

Br. Smith will not remove his paper (the Universalist) to Portland, as we stated a few weeks since. We were misinformed upon the subject.

The establishment has passed into the hands of Br. A. A. Folsom, of Hingham, and Mr. Abel Tompkins, of Boston. It will continue to be published in Boston.

A Stranger.

The Star and Universalist appears upon our table this week. It has become a stranger to us, not having met with it before for several months. It is an old acquaintance however, and on its arrival we spent an hour or two with it very agreeably. We hope it will rid itself of its bashfulness, and for the future call upon us more frequently.

An Invitation.

Br. D. T. Stevens has accepted an invitation from the Universalist Society in Lewiston to remove there, and dispense to them the word of life one half of the time for a year to come. He will commence his labors forthwith. May the connexion be lasting and profitable.

We acknowledge the reception of an Address delivered before the Boston Universalist Young Men's Institute, by Dunbar D. Harris. We have perused it, and derived much pleasure and we trust profit by so doing.

Our readers will please forgive the dryness of our editorial columns for some time past; we hope we shall soon be at liberty, so that we may be enabled to render our paper more interesting.

An Extension of Thanks.

In acknowledging a few weeks since the reception of valuable public documents from our Senators in Congress, we merely thanked Mr. Evans for a copy of his Speech on the Appropriation Bill, supposing at the time it was all he had sent us, but in this we were mistaken; he has forwarded us all the important papers since the sitting of the present Congress, for which, and for those we may hereafter receive we extend to him our sincere thanks.

Hon. F. O. J. Smith, will please to accept our thanks for a Chart of the harbor of East Thomaston.

COMMUNICATION.

For the Christian Intelligencer.

QUESTION.—Is it right to take away the life of a man in self defence?

ANSWER.—It is not right on christian principles. For Christ said to his disciples, resist not evil. When they were smitten on one cheek, they were to turn the other. Christ's command was, love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you.

These laws prohibit Christians injuring others to defend themselves.

It had been said, by them of old time, "an eye for an eye, and a tooth for a tooth; life for life, wound for wound. This was a law of retaliation and revenge. But this was contrary to the spirit of Christ. He loved his enemies, with goodwill, and died to save them; and he would have his disciples follow his example.

Christ could have struck his enemies dead, and saved himself from crucifixion, but he would not do it. But prayed for his murderers, on the cross, that they might be forgiven. He could have

commanded legions of angels for his protection. But as his kingdom was not of this world, his servants must not fight with carnal weapons.

Christ's example and instruction were in harmony. He did not command one thing, and practice another. And he would have his disciples follow his example, as well as obey his precepts.

It may be said that Jesus only required his immediate followers to imitate him, because they could work miracles to save themselves from their enemies.

ANSWER.—We have no account of Christ's disciples working miracles to save themselves. It is generally admitted that many of the apostles and first disciples of Christ died martyrs in his cause. God did work miracles in behalf of Peter of Paul, and of Silas, to deliver them from prison. But they never made use of any such power for themselves. Here we have striking proof of their disinterestedness. They worked wonders for the good of others, but nothing for their own individual bodily good.

The Apostles used no carnal weapons in self defence. Their weapons were spiritual, mighty through God to the pulling down strong holds of error and wickedness. They prayed and sang praises to God. They boldly preached righteousness, temperance, and judgment to come. They, like their Master, went about doing good. They patiently endured affliction and persecution. They look joyfully at the spoiling of their goods, having hope of a better portion in heaven. They rejoiced to be accounted worthy to suffer for the name of Christ. They gained their victories among both Jews and Gentiles, not by imitating them, in acts of violence and revenge with carnal weapons, in self defence and killing one another, but by overcoming evil with good; in laying down their lives, as did their Master, when they could no longer save them, by fleeing from persecution.

It has been a true and common saying, the blood of the martyrs is the seed of the church. By following Christ, his true disciples have, like the Israelites in their bondage in Egypt, multiplied and grew, the more they were afflicted. This is a mystery which many professed Christians have not well understood. They have followed the customs and fashions of the world. They have taken the heathen for their example, rather than Jesus Christ. Nominal Christians have feared men, more than their Maker. Hence they have acted like some of the most ferocious wild beasts; bitten and devoured one another.

The Friends, Minorities, Moravians, and some other sects have adopted the principle of non-resistance. Or not to take away life in self-defence: much less in revenge, and retaliation. As they have believed so they have practiced.—And I believe, they have had to suffer less than any others, who have acted in self-defence. Who would distress and destroy the inoffensive and peaceable? Savages are more easily won by kindness, than by violence and ill-usage. Highwaymen are often possessed of noble and generous feelings, towards those who treat them in a just and friendly manner. But proud and boasting men only provoke opposition, and rouse enemies to resist or withstand them.

Christians are taught to cast all their care on their God, who careth for them. All means, and creatures, and events are under the control of the Almighty. Every Christian ought to feel at all times, that God upholds him in life, and that no enemy, nor weapon formed or availed against him, can prosper, unless it is commissioned or permitted by the all-wise, Father of spirits. True Christians live by faith on the Son of God. None is worthy of the name if he does not possess the spirit of God; or the spirit of Christ.

The Master trusted in God, so shall the servants. It is time enough for the servants to fight, kill and destroy, when the Master gives command.

It may be said that such weakness and humility would only provoke the strong and exalted to oppress and enslave the weak and defenceless. Admitting this to be true, would it not be more Christ-like to follow his example, and meet with the opposition of persecution, than to join anti-christ, and seek in this way the friendship of the world?

But what is this but Atheism; or denying the God above? God has said, that the kings heart is in his hand, and he turneth it whithersoever he will. He who controls all nature; who turneth the rivers of water; who rides upon the wings of the wind; who makes the clouds his chariot; and who worketh all things after the council of his own will; is more to be feared and trusted than man; yea, it is better to trust in the Lord, than to put confidence in princes. God can easily defend those who trust in him, from the crafty and malicious, as he can from the pestilence that walketh in darkness, or the destruction that wasteth at noonday.

Who has not foretold life, and merited death? Who has best right to say, when man shall depart this life? Who can so well fix upon the means, as the Maker of man? Why may not God take away our lives at such time, and manner as he pleaseth! Why not leave ourselves with him?

Wicked men are called God's sword. What can a sword, or staff do without God to handle them. When the proud king of Assyria boasted what he would do, God compares him to a rod and saw

in his hand. As these lifeless instruments could not act without man's agency, so the proud boasting King, could do nothing without God.

A command or commission from God to do or suffer any thing, should bind us to a submissive obedient spirit. And in this respect, Christ's command to his followers, to deny themselves, is put to a test, which will show whether they will obey him, or themselves.

What but the fear of man, can induce professed christians to kill their fellow men, to save their own lives? Christ says, not them that kill the body and have no more that they can do; but fear him who can destroy both soul and body.

Most of the first settlers of this once savage country, came with worldly policy and the fear of man, which bringeth snare. And this fear of savages, spread a snare for themselves, in which they were taken, like silly birds.

Our forefathers, however good in some respects, were educated in this fear of man, and trained up in this worldly policy; hence they came armed to this wilderness, built their forts, and kept their guard and watch night and day. What is all this a sign of, but fear of man? or fear of wild beasts.

The Friends came to Pennsylvania without this fear of man, without guns without a guard, built no forts, kept no watch, rested quietly by night, and worked and walked about by day, without arms to defend themselves. No Indian feared them, nor injured a known Quaker, for 60 years, while the government was conducted according to the principles of William Penn. Here was true christian courage. Here we see that God will turn the enemies to known friends, to those who are friendly.

But all the other early settlers, of all our new settlements to the present day, who have feared the red-men of the forest, have met with difficulty and trouble; and thousands have lost their lives.—Those who took the sword to fight or defend themselves against the Indians, perished by the sword, the gun, or the tomahawk.

William Penn came with his Quaker friends and Quaker principles, proposed peace, to the natives, purchased their lands, made presents, and treated them with justice and kindness.

Are the natives of Europe more barbarous and savage, than the natives of America? Will not justice, kindness and peace have as much influence upon civilized kings and princes, as upon uncivilized savages?

The preparation for war which many have plead as necessary to preserve peace, has generally proved a most powerful excitement to war. When people think themselves strong and skilful they grow proud and fiery. Then every trial is sufficient to awaken resentment, then boasting and provoking words lead to contention and strife.

But when people are weak, and defenceless, they will trust more in the Almighty. They will be meek, mild, and forgiving. They will take care and not provoke others to anger. They will suffer wrong, rather than do wrong. By pursuing such a line of conduct they will rarely meet with serious difficulty. A man's ways please the Lord, he will overcome even his enemies to be at peace with them.

When the early christians were persecuted in one place, they were to flee to another. This people may do now. Were people to be content with their lot and portion in life, they may live in any circumstances, in any country. From side cometh contention, and a haughty spirit before a fall.

Only let people consider how Christ could act in any particular situation, and then to follow him, they would then walk brightly and walk surely. Some will plead that murderers should be put to death, by their fellow men. Such have been, and now are the laws of most all civil governments. But what has a right to avenge his own quarrel, or to kill his enemy? I must have right to kill the murderer, who kills my neighbor. Hence no king, president, governor, nor ruler has any such right to take away the lives of their fellow men. All wars must be wrong, unless some special command be given from heaven. The Author of life, only, has a right to take it away. Because the Jews killed the Saviour, christians have no right to kill the Jews.

S. S.

If in our power we should like to engage every apprentice, every farmer's boy, and every young man in reading valuable books, for the food which they need to the mind;—there are however, many persons who read a great deal too much.—Such persons will wade through papers, pamphlets and volumes, merely for the pleasure of reading;—and although they are interested in all the incidents which appear they do not give themselves time to cast a thought beyond them; to all such we would offer a sentence from Lord Bacon, which should constantly be borne in mind. 'Read not, says he, to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be read, others to be swallowed, and some to be chewed and digested; that is, some to be read, and not curiously;

and some few to be read wholly, and with diligence and attention.—[Mechanic and Farmer.

NEWS DEPARTMENT.

—“And catch the manners living as they rise.”—

GARDINER, MARCH 18, 1836.

At the Municipal Election which took place at Bangor on Monday last, EDWARD KENT, (Whig) was elected Mayor of that city, by about two hundred majority.

LATEST FROM FRANCE.

The ship France, Capt. Fung, arrived at N. York on Friday from Havre, and brings accounts from that place to the 4th, and from Paris to the 3d of February.

The papers contain but little political intelligence not previously received by the way of England. The dissolution of the Cortes of Spain is confirmed, and the accounts from the North appear more favorable to the Queen. The trial of Fieschi was still going on.

HAVRE, Jan. 31.—COFFEE.—The business in Coffee of every description has been limited, but the prices remain firm. The sales comprise 430 bags good ordinary St. Domingo at 70 5-8; 423 do. ordinary to good ordinary 70; 70 do. fine ordinary 71 1-4; 378 do. good to ordinary good Havana, 72 1-2 a 77 1-2; 206 do. good do. 81 1-4 a 81 7-8; 107 do. fine, 86 1-2; 95 good ordinary Rio, 75 7-8; 144 do. Bahia, 72 1-2 a 77 1-2. No sales to report in foreign Sugar.

HAVRE MARKET, Feb. 2.—There has again been a good demand for U. S. Upland Cotton, with an advance on fine Georgia. Sea Island continues wanting. 1200 bales have been sold, of which 505 bales Georgia new at 134 1-2 a 146 f; 81 do. Tennessee, 108 f, and 627 Louisiana at 130 a 150 f.

FOREIGN ITEMS. O'Connell is making a triumphant progress through England. On Wednesday, the people of Liverpool gave him a public dinner, the largest ever held in that town—1000 persons, at a guinea each, having dined together.

Tom Paine's Bones. Cobbett's effects were put up at auction last week, at his farm, near Farnham. One of the last lots was a box containing Tom Paine's bones and coffin plate, which Cobbett had brought with him from America.—The auctioneer refused to sell these relics and they were returned to the box.

On the 17th January, all the convents in Madrid were closed, the inmates released from their vows, and sent home to their families. In six months there will not be a convent or monastery in Spain.

Not a syllable in the French papers about the Indemnity. They look upon the quarrel as at an end.

AUGUSTA, Thursday, March 10.

Senate. The Committee on Banks and Banking made a report, accompanied by a bill, prohibiting Banks and private Bankers, in this State, from acting as Agents of similar corporations, or persons abroad, for the purposes of Banking; read once, and ordered to be printed, and Saturday next assigned for a second reading.

The Bill to abolish imprisonment for debt came up on the second reading.—Mr. Benson of Kennebec, objected to the bill as going to abolish imprisonment without discrimination as to causes of action. It would relieve a man from personal duress who had been guilty of torts, as well as a violation of civil contracts. He was for making a just discrimination—to relieve the honest debtor, and to punish fraud by imprisonment. It was legislating for the dishonest debtor, and dealing unjustly with the liberal creditor. Mr. B. would go with gentlemen to perfect the provisions of the law of '31, but was opposed to this sweeping legislation in favor of fraud.

Mr. Talbot of Washington, said the bill had reference to a non-performance of contracts, and did not touch torts, we had laws already professedly in favor of honest debtors—but the laws are manifestly imperfect. The result was that the honest debtor is now incarcerated, and there is no way to get him out. The bill under consideration rendered his person, in the first instance, exempt from personal duress, and so far, at least, effected the object which had not hitherto been accomplished by the existing statutes. So far from holding out encouragement to fraud, the proposed law induces a greater circumspection in the formation of contracts. A reference would always be had in entering into such engagements to the ultimate legal remedies in case of non-performance.—That class of dishonest debtors upon whom the remedy of imprisonment usually operates, would, if the bill should become a law, being a great measure excluded, by the caution of creditors, from entering into civil contracts.

Mr. Merrow of Lincoln, was opposed to the bill. He had never known a case of hardship under the existing laws. He particularly opposed the exception out of the operation of the bill of casual residents in the State, and men engaged in professional employments.

Mr. Benson persisted in his objections to the bill. The existing laws on this subject were indeed imperfect, but were based on true principles.—The correct course would be to amend the errors, and supply their deficiencies. The passage

of this law would legislate away rights and remedies already involved in existing contracts made under the laws still in force. A debtor, honest at the time of making a contract or incurring a debt, may become dishonest and refuse performance.

Mr. Jarvis of Hancock, moved to amend the bill in one or two particulars, which were agreed to.

Mr. Severance of Kennebec, was opposed to the bill. The law of last winter was a sufficient protection to all honest debtors. The disclosure provided for by that law, was a perfect safeguard to the debtor who had dealt honestly, and made a frank disclosure of the actual condition of his affairs. He regarded the proposed law as designed for the protection of knaves. The only hold on such men was lien upon their bodies.

Mr. Jarvis of Hancock, disagreed with the gentleman from Kennebec. The law had clearly reference to contracts and not torts. The bill had no tendency to violate existing rights—no reference, in the making of contracts, being had to a lien on the person, but to the property of the debtor. He would go as far as any one to punish fraud, but not to reduce the honest debtor to the level of knaves.

After a few additional observations from Messrs. Jarvis, Benson, and Talbot, the bill passed to be engrossed by a vote of 17 ayes, 6 noyes.

FIRE. A fire broke out last evening about half past 7 o'clock, in the elegant unfinished brick building on Hammond street, owned by Mr. Cyrus S. Clark, formerly of Portland. The building was filled from top to bottom with shavings and other exceedingly combustible materials, and burnt with astonishing rapidity. It was entirely burnt out in a very short time. Mr. Clark who bought the building not long since, and occupied the back part of it, was absent. His furniture was saved by the exertions of the firemen, whose duties on this occasion, we must say, were performed in a workmanlike manner. Nothing but the promptness and activity of the Fire Department, saved us from an extensive conflagration. And here we will remark, that the importance of a sufficient supply of water was never more evident than at the fire last evening. The reservoir near the Hammond street Church proved the salvation of a large amount of property. Mr. Clarke's loss is very great, and peculiarly afflicting, he having besides the amount paid for the House, about \$15,000, been at considerable expense in finishing and purchasing materials.—The fire took in the lower front room, on the upper side of the house—how, it has not been satisfactorily ascertained. The walls are still standing, and will probably be found sufficiently firm to admit of rebuilding. [Bangor Whig of Thursday.]

General Bennett, of the New York Herald, gives a long account of a reconnoissance which recently took place in that city between the Rev. Joseph Carter, D. D., who resides in Hudson street, and a pretty widow by the name of Griffin, who domiciliates up town, 'where she teaches the young idea how to shoot.' A private examination of the case took place at the Police Office in that city on Saturday last, which resulted in the Reverend Gentleman being held to bail in the sum of \$1000. The General stood with his ear at the key-hole during the examination, and states that according to the lady's story, Mr. Carter called under the pretence of having business with her, and was shown into the school room, in the absence of other scholars—and that being thereunto induced by her personal charms, he made an assault upon her virtue, which she resisted with becoming spirit and deserved success. The Reverend Doctor, it is said, intends to prove an alibi, and further, to prosecute the buxom widow and her servants, for an attempt, not on his virtue, but on his purse. His friends state that she had offered to compromise for \$300. As the matter now stands it is impossible to determine which is the criminal, for as in another case somewhat earlier date—

One argument is balanced by another; And reason, reason needs in doubtful fight; And proofs are countenanced by equal proofs. [Boston Post.

FORK UP!—A person being dangerously sick, was visited by a clergyman, who, perceiving the poor fellow give away to despondency, kindly inquired if any heinous sin lay heavily on his heart. The sick man replied with a sigh, that he had been guilty of a grievous sin, but its magnitude was so great he was almost afraid to name it. The clergyman asked him if he had been an unkind husband? No. A tyrannical father? No. A treacherous friend? No, but I have done a great deal worse than either.—Have you violated any of the commandments? No, I believe not; but, alas! blabbered out the despairing invalid.—I have taken a newspaper TWO YEARS and neglected to pay for it.

Household service of the Dog. 'I say stranger,' said a little urchin to a Yankee Pedlar, 'don't you whistle that ere dog away.' 'Why he aint no use no how, he's too ugly.' 'O but he saves heaps of work.' 'How?' 'Why he always licks the plates and dishes so clean, that they never want washing, and mammy says, she wouldn't part with it no how, for our new dog aint got use to mustard yet.' [Baltimore Reformer.

Pretty good wages. The German papers say that prince Ferdinand is to receive £35,000 a year for marrying Donna Maria.

General Bennett of the Herald, says there are 10,000 children growing up in the city of N. York without education, without morals, without religion, and almost without shoes and stockings to their feet, or provisions for their mouths.

At New York on Friday last, a man named Charles Warden, a baker, was arraigned on a charge of polygamy, in having three wives living, to all of whom he had been married within six years, in the same city. The trio of unfortunates appeared against him and he was committed. He is about 28 years of age. His wives are 16, 20, 34—the last a widow.

Letters have been received at Washington, stating that Sr. Don. Alnuel Carvallo, late charge d'affaires of Chili, who sailed from Baltimore for Valparaiso in July last, arrived there after a tempestuous voyage of one hundred and twelve days.

A new invention. An English clergyman, at Brussels, has invented a motive power, which promises to rival steam. It is founded on the compression of fluids.—Eight pales of water, it is computed, would be sufficient to carry a vessel to the East Indies.

Extraordinary Death. A young married woman named Garrett, residing at Guernsey, died suddenly, last week, from excess of joy produced by receiving a letter from her husband, who is in America. She was confined of her first child about three weeks ago. [Liverpool Mercury.

Bolder still! An attempt was made yesterday, at noon, to fire the Old Court House by placing a lamp under a basket of shavings in the upper story of the building over the Court Room. It was discovered when the shavings were about half consumed. [Boston Post.

Fatal Accident. A young gentleman, formerly of Philadelphia, named Kendall Selby, lost his life on board a steamboat while proceeding up the Mississippi, near Memphis, on the 29th January. In attempting to relieve a sick passenger on deck, he was kicked overboard by a mule, and perished before assistance could be afforded him.

From Florida. Gen. Ganes, with 1200 men left Tampa Bay on the 15th ultimo, on his way to Fort King. He would pursue the route taken by Maj. Dade, through the country occupied by the hostile Indians.

Gen. Patterson has been appointed to the command of the Navy Yard at Washington, and Lieut. Charles Boardman has been appointed to the command of the U. S. schooner Grampus, now fitting for sea at Norfolk.

Washington Whitaker, the young man who, a few days since, stabbed the bar-keeper of a hotel in New Orleans, has been found guilty of murder.

Deaths in Baltimore the past year, 2050, being 697 less than in 1834—population about 92,000.

We learn, says the Baltimore Patriot, from Washington, that Mr. Kendall, the Post master General, continues to his bed with a severe and dangerous illness, from which it is feared, he will not soon, if ever, recover.

Appointment.

The EDITOR, will preach in the Masonic Hall next Sabbath.

MARRIED.

In this town, on Wednesday morning last, by Rev. Joel Clapp, Mr. GEORGE WARREN, of the firm of Green & Warren, to Miss JULIA T. HUTCHINSON, daughter of Mr. James Hutchinson, all of Gardiner. In Wayne, by Rev. Walter Foss, Capt. Morton Freeman, of Middlebury, Mass. to Miss Louisa Jennings. In Sidney, Mr. Hosea Blaisdell to Miss Lucinda B. Ladd, both of Sidney.

DIED.

In this town, on Saturday last, Mr. Ichabod Plaisant aged 72. In Belfast, Thomas J. Lee Esq. of Calais. In North Yarmouth, Mrs. Dolly T. Russell, aged 36. In North Yarmouth, Mr. John Marston aged 36. In Cumberland, Mr. Edwin Merrill aged 82 years. A soldier of the Revolution. In Haden, Mrs. Hannah Gammon aged 24.

NOTICE.

To School District, No. 1.

In pursuance of an application to me, the subscriber, made by seven of the legal voters in school district No. 1, the inhabitants of said district, are hereby notified to assemble at the Town Hall, on Saturday the 26th March inst. at 1-2 past 6 o'clock P. M. for the following purposes, viz:—

- 1st. To choose a Moderator for said meeting.
- 2nd. To choose a Clerk and Agent.
- 3d. To determine in what manner they will have their school money expended the ensuing year.
- 4th. To determine what repairs (if any) the Agent shall make on the School House.
- 5th. To see if they will vote to divide the District into two or more Districts.
- 6th. To see if they will vote to Build one or more School Houses for said District, and if so, to see if they will vote to raise a sum of money for that purpose, or act any thing thereon.
- 7th. To see if they will take any measures in conjunction with the other Districts in the Village, for the establishment of a High School, or act any thing thereon.
- 8th. To see if they will direct in what way future Meetings shall be called.

L. H. GREEN, AGENT.
Gardiner, March 16th 1836.

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of

DAVID LAWRENCE,

late of Gardiner, in the County of Kennebec, deceased, intestate; and has undertaken that trust by given bond as the law directs.—All persons therefore, having demands against the Estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

CHARLES LAWRENCE;

Administrator.

Gardiner, March 14, 1836.

To the Hon H. W. FULLER Judge of the Court of Probate within and for the County of Kennebec.

THE Petition and Representation of Wm. PARTRIDGE Administrator of the Estate of

ISAAC STAPLES,

late of Gardiner, in the County of Kennebec, deceased, intestate, respectfully shews, that the personal Estate of said deceased, which has come into the hands and possession of said Administrator, is not sufficient to pay the just debts and demands against said Estate by the sum of thirty-four hundred dollars. That the said Administrator therefore makes application to this Court, and prays your Honor that he may be authorized and empowered, agreeable to law, to sell and pass deeds to convey so much of the real estate of said deceased as will be necessary to satisfy the demands now against said estate, including the reversion of the widow's dower if necessary, with incidental charges. All which is respectfully submitted.

Wm. PARTRIDGE.

County of Kennebec, ss.—At a Court of Probate, held in Augusta on the second Monday of March, 1836.

On the Petition aforesaid, Ordered, That notice be given by publishing a copy of said petition, with this order thereon, three weeks successively, in the Christian Intelligencer a newspaper printed in Gardiner, that all persons interested may attend on the second Monday of April next, at the Court of Probate then to be holden in Augusta, and show cause, if any, why the prayer of said petition should not be granted. Such notice to be given before said Court.

H. W. FULLER, Judge.

Attest: Geo. ROBINSON, Register.
A true copy of the petition and order thereon.

Attest: Geo. ROBINSON, Register.

DISSOLUTION.

THE Co-partnership heretofore existing between the subscribers under the firm of J. & I. Stanford is this day dissolved by mutual consent; Jordan Stanford is authorized to settle all accounts of the late firm.

JORDAN STANFORD.

ISAIAH STANFORD.

Gardiner Feb. 22d, 1836

THE subscriber will continue business at the old stand and solicits the continuance of the patronage of the public and the former customers of the late firm.

JORDAN STANFORD.

Commissioners Notice.

NOTICE is hereby given that the Hon. Judge of Probate has allowed a further time of three months from the date hereof, for the Creditors of the late

THOMAS GILLPATRICK Esq.,

to bring in their claims, and that the Commissioners will be in session at the selectmen's office in Gardiner, on Thursday 21st of April next at 2 o'clock P. M. for that purpose.

EBEN'R WHITE, } Commissioner.
L. H. GREEN, }
Gardiner Jan. 25th 1836. 3.

To the Honorable, the Legislature of the State of Maine.

THE petition of the subscribers respectfully represent that the land between Portland and Brunswick and between Brunswick and Kennebec river at Gardiner is remarkably favorable for the construction of a Rail Road.

They therefore pray that they may be incorporated into a company by the name of the Kennebec and Portland Railway Company for the purpose of making a Rail Road from Portland to Gardiner by the way of Brunswick, with the right of extending the same to Augusta, with such powers and privileges as are; granted to similar corporations.

R. H. GARDINER, and 30 others.
Gardiner, Feb. 12, 1836. 4.

STATE OF MAINE.

IN SENATE, Feb. 9, 1836.

On the Petition aforesaid, ORDERED, That the Petitioners cause an attested copy of their Petition, with this order thereon, to be published in the Eastern Argus and Portland Advertiser, papers printed in Portland;—in the Christian Intelligencer a paper printed in Gardiner, and in the Kennebec Journal a paper printed in Augusta, seven days at least before the twenty fourth day of February instant, that all persons interested, may then appear and shew cause, (if any they have) why the prayer of said Petition should not be granted.

Read and accepted. Sent down for Concurrence JOSIAH PIERCE, President.

In the House of Representatives Feb. 9, 1836.
Read and Concurred.

JONATHAN CILLEY, Speaker.

A true copy—Attest

Attest, WILLIAM TRAFTON Sec'y. of Senate

WANTED IMMEDIATELY.

A smart active boy of steady habits, as an apprentice to the printing business. Intelligencer office, Gardiner. March 13, 1836.

POETRY.

For the Christian Intelligencer.

Evils of War.

See the dying mortals train,
See them on the land and main,
How they give each other pain;
All to gain the lullaby praise;
See them fight on battle ground,
See the open bloody wound,
Hear the dying groans around;
Of thunders in a maze.

Hear the trumpet sounding loud,
Hear the noise of warning crowd,
See the end of all the proud,
Who glory in their might;
Hear the moans of widow's wives,
For their husbands lost their lives;
Hear the parents' piteous cries,
For their sons who fight.

See the heaps of dead men slain,
See the thousands on the plain,
Hear them cry in dreadful pain,
And feel the awful scene;
Hear the voice that whispers peace,
And from bloody contests cease,
Then will happiness increase,
Though oceans roll between.

May the trump of peace be blown,
Soon the banner'd eagle flown,
Soon none hear, no more the groan,
Of sons and brothers slain;
Hear the angel flying high,
With the gospel thro' the sky,
Saying fighters you must die,
On the battle plain.

Listen to the Saviour's voice
In his service then rejoice,
Tune your harps, and tune your voice
Give your Maker praise;
Then you need not fear the foe,
When around the world you go,
For the Lord can save from wo,
And give you happy days.

So the Saviour taught on earth,
So his saints obtain'd the birth,
Which kindled up a holy mirth,
Which gave them joy and rest;
Young and old my song attend,
Learn the fighters bloody end,
And be forever blest.

S. S.

DESULTORIOUS.

GENTLENESS OF CHARACTER.

That gentleness which is the characteristic of a good man has like every other virtue, its seat in the heart; and nothing except what flows from the heart, can render even external manners truly pleasing.—For no assumed behavior can at all times hide the real character. In that unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful than all studied manners of the most finished character.

True gentleness is founded on a sense of what we owe to Him who made us, and to the common nature of which we all share. It arises from reflection on our own feelings and wants; and from just views of the condition and the duty of man. It is native feeling heightened and improved by principle. It is the heart which easily relents; which feels for every thing which is human; and is backward and slow to inflict the least wound. It is affable in its address, and mild in its demeanor, ever ready to oblige, and willing to be obliged by others; breaking habitual kindness towards friends, courtesy to strangers and long suffering to enemies. It exercises authority with moderation; administers reproof with tenderness; confers favors with ease and modesty. It is unassuming in opinion and temperate in zeal. It contends not about trifles; slow to contradict, and still slower to blame; but prompt to allay dissension, and to restore peace. It neither intermeddles unnecessarily with the affairs of others. It delights above all things to alleviate distress; and, if it cannot dry up the falling tear, to soothe, at least, the grieving heart. Where it has not power of being useful, it is never burdensome. It seeks to please rather than to shine and dazzle; and conceals with care that superiority, either in talents or rank, which is oppressive to those that are beneath it. In a word it is that spirit and tenor of manners which the gospel enjoins where it commands us, to bear one another's burdens; to rejoice with those who rejoice, and weep with those who weep; to please every one his neighbor for his good; to be kind and tender hearted; to be pitiful and courteous; to support the weak, and to be patient towards all men.

Temperance injured by its Friends.

"Inconceivable injury is sometimes inflicted upon the cause of Temperance, by its professed friends. One day last summer, a person purporting externally to be a gentleman, traveling in his private carriage, with a pair of horses, and considerable pretensions, was overtaken by a sudden shower drove up in the midst of it to a tavern, in a neighboring town. His family were with him, and being somewhat wet by the rain, they called for chambers, fire, &c., and the landlord was assiduous in his attentions to them. The gentleman refused to feed his horses, but produced a bundle of tracts,

obtained leave to scatter some in the house, and lectured the landlord pretty largely on temperance, and the necessity of temperance taverns. Having passed about an hour in this way, and being ready to proceed, he inquired of the landlord if he had any good wine. The landlord told him that he had some that cost him \$4.00 per gallon, and, upon the suggestion of the gentleman, set it before him, with an empty half pint tumbler. The temperance advocate turned out about two thirds of a tumbler, drank it off at a draught, laid down fourpence for what cost the taverner eighteen cents, called for his horses and drove off, leaving the landlord ninepence out of pocket, besides his fires, his house thrown into confusion, and rooms all out of order for the next corner. This story repeated in bar rooms, where we happened to hear it told with considerable effect, will do more to injure the cause of temperance, than such an advocate can do good in his whole life. Friend of Temperance Houses should calculate to make pecuniary sacrifices, if necessary, to convince tavern keepers that they are willing to indemnify them for relinquishing the traffic. Their own meanness upon this subject, however unjust, will most assuredly be visited upon the cause and throw odium upon the whole temperance movement."

A DELUDED DAUGHTER AND HEART BROKEN FATHER!—A few days since, a respectable widower named Woodman, a resident of Barnegat, N. J. came to this city with his daughter, Margaret, (his only child,) a beautiful girl between 17 and 18 years of age, for the purpose of visiting a relative, whom they had not seen for a number of years. Margaret had never been in New York before, and on her father further intimating to her, on Tuesday last, his intention of returning home, she appeared adverse to it, and very suddenly disappeared from the house at which they were remaining, and did not return. The distracted father and his friends made every search for her, but in vain, until application was made at the upper police office for assistance, and Mr. King was deputed to use his exertions to relieve the anxiety of the disconsolate parent by restoring to him if possible, pure and uninjured, his truant and deluded child. King, with his usual industry, visited almost all the places that he thought most probably contained the object of his search, without success, and he was about to relinquish his enquiries in despair, when he determined, as a last resort, upon visiting No. 37, 1-2, Orange street, where thieves and prostitutes of the most depraved character, and of every hue and color, indiscriminately associate. Here, to his astonishment, in company with an infamous wretch, he found the unfortunate runaway—no longer a chaste and virtuous girl, but the vitiated victim of the fiends into whose hands she had in an incautious and unwary moment, been entrapped. On being accosted by the officer, and informed of the purpose of his mission, she expressed deep contrition and penitence for the offense of which she had been guilty; and was disgusted at her self, and at the terrible crime of life she had commenced; and entreated that she might be taken to her father to supplicate his forgiveness, and be restored to her village home. The poor old man was soon informed of the result of Mr. King's perambulations, and the scene that took place on his unfortunate daughter being presented to him, may be better imagined than described.—[N. York Transcript.]

THE DEVIL CAUGHT.

At a protracted meeting now in progress in the village of Boonville, the following highly important and cheering intelligence was communicated in a prayer, (?) by one of the Rev. actors: "O Lord, we thank thee that thou hast got a hook in the old devil's nose."

Now it is well known that the "old fellow" has been running at large through the earth, seeking prey, ever since his egress from hell, soon after his expulsion from heaven for rebellion.—And to think that God, after so long a time, has got him in a manageable situation, and that he will, if he be a good being, probably secure him, that he may no longer "devour" the children of men, is a thought that must gladden every benevolent heart. But the wonder is, that a zealous advocate for modern revivals, one who feels anxious that "precious immortal souls" should be converted to the belief of endless misery, should feel so thankful at his satanic majesty's capture! For I am sure that, so long as the devil remains a prisoner, and is not at the service of revivalists, just so long they must suspend their operations, or labor in vain. "No devil, no converts." And unless they can manage an "ex-

change," I am wholly at a loss to imagine how they will be able to continue the siege much longer. [Mag. & Advocate.]

COMMERCIAL HOUSE
BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stage stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat. Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 23, 1835. tf. 32.

GARDINER HOTEL,



THIS House being situated in the centre of the village, and in the immediate vicinity of the wharves, steamboat landing, and business part of the town, affords superior advantages for men of business generally.

Its location is also airy and healthful, commanding a fine view of the Kennebec river, and the surrounding country.

It has recently been altered and improved and furnished in a style not inferior, to any Hotel in this section of the country; and no expense has been spared to render the establishment in every way comfortable, convenient and agreeable.

The stables are large convenient and comfortable, and will be constantly attended by faithful Ostlers.

Good Horses and Carriages will be kept on let on as reasonable terms as elsewhere.

JOHN ELLIOT.

Gardiner, Nov. 20, 1835. tf. 44.

AGENTS FOR THE INTELLIGENCER
YORK COUNTY.

Kennebunk, James Osborne, Jr. p. m.; York, Solomon Brooks, p. m.; Hollis, J. Merrill, p. m.

CUMBERLAND COUNTY.

Brunswick, Joseph McEllen, p. m., Rev. Seth Steison; Danville, James Goff, Jr. p. m.; Freeport, Seth Bailey, Jr. p. m.; Gray, Mesiah Humphrey, p. m., Hon. Eliza Latham; Minot, N. L. Woodbury p. m.; New Gloucester, Rev. Jabez Woodman; Portland, Charles J. Barbour; Westbrook, Rev. Quimby.

LINCOLN COUNTY.

Alna, Capt. David Otis; Bath, D. Y. Kendall; Bowdoinham, Matthew P. Spear; Lewiston, Dan Read, p. m.; Lisbon, Cyrus Haskell, Col. William P. Chisney; Litchfield, Asa Batchelder, p. m., Rufus Blake; Thomaston, Phineas Tyler, James Wheaton; East Thomaston, John Spafford, p. m.; Union, E. Cobb; Winslow, Barker Neal; Warren, Seth Weatherhead; Waldoboro', Barker McCully, Jr.

MAINE COUNTY.

Bucksport, Sewall Lake, p. m.; Castine, Nath Wilson; Ellsworth, Fiddellford.

WASHINGTON COUNTY.

Houlton, Geo. Joel Wellington; Lubec, Rev. S. W. Clark; Alexander, J. Stebbins, p. m.

KENNEBEC COUNTY.

Chester, Joseph Keith, p. m.; Farmington, Rev. Thomas Beale; Farmington Falls, A. H. Carwell, p. m.; Greene, Luther Robbins, p. m.; Readfield, Lory Bacon; Vassalboro', Jacob Butterfield; Winthrop, David Stanley; Waterville, Hon. A. Smith, p. m.; Wayne, Capt. Jacob Haskell.

OXFORD COUNTY.

Brownfield, Gen. James Steele, p. m.; Buckfield, Col. Aaron Parsons; Fryeburg, William Stevens; Canton, Hon. Cornelius Holland; Hiram, Alpheus S. King, p. m.; Livermore North, Col. J. Stone, p. m.; Norway, Rev. H. Hawkins.

SOMERSET COUNTY.

Anson, Hon. James Collins, p. m.; Canaan, Rev. L. P. Rand; Fairfield, M. Philbrook, p. m.; Madison East, A. P. Morrill, p. m.; Mercer, Martin Burr; Parkman, Rev. Amos A. Richards; Solon, Asa Russell; St. Albans East, Thomas Skinner; Abbot, R. Gower, p. m.; Athens, B. H. Peaks; Milburn, Samuel Philbrick.

PENOBSCOT COUNTY.

Bangor, John S. Seward; Brewer, Silas Winchester; Dexter, Gilman W. Buckhig, p. m.; Dixmont, Gen. Jesse Robinson, p. m.; Fordstown, Jonathan Blake; Guilford, Hon. Joel Keelsey, p. m.; Hampden, Dr. Allen Rogers; Orono, I. Washburn, Jr.; O. Town, Asa Smith; Sangerville, Rev. B. Hursley.

WAIDO COUNTY.

Belfast, D. W. Lathrop; Head of the Tide, Isaac Brown; Camden, N. Dillingham, R. Chase; Lincolnville, Francis Fletcher, Benj. McAllister; Montville, S. S. Stevens, Rev. Moses McFarland; Monroe, Rev. M. L. Chase; Palermo, Benjamin Martin, 2d.

The above gentlemen are authorized to receive payments and forward subscribers names for the Intelligencer, and their receipts will at all times be valid. We have not so full a list at present as we intend to have, other names will be given anon. We have perhaps omitted some names who acted as agents the last year, if so it was not done intentionally, and they are respectfully requested to continue their agency. We shall revise our list as soon as possible and make alterations as circumstances may require.

E. HUTCHINS & CO'S
NEWLY IMPROVED
INDELIBLE INK.

E. H. & Co. have, by means of their new chemical compound, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

(Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.)
The true article is prepared by them only, at No. 110, Market Street, Baltimore, (op stairs).
For Sale by R. SHAW & CO., Agents, Gardiner, Jan. 13, 1836.

JOSEPH Y. GRAY
TAILOR.

RESPECTFULLY informs his friends and the Public, that he has taken the Shop over the Franklin Bank, where he executes the Tailoring Business in all its Branches, he flatters himself that he shall be able to give general satisfaction to all who may favour him with their Custom.
Gardiner, Nov. 27, 1835. tf. 45.

CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses floundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light meal of short feed, or made into a drench; when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by JAMES BOWMAN,
GARDINER, Maine.

PRICE 37 1-2 cents.

We the undersigned having examined the Receipt for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M. D.
D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powders prepared by James Bowman of Gardiner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.
A. T. PERKINS, }
J. D. GARDINER, }
SAMUEL HODGDON, } Pittston
BENJ. HODGES } Augusta.
JOHN H. ELDRIDGE }

— A L S O —
THE Genuine "ROLLINS" IMPROVED LINIMENT for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chills—It is not second to any other Liniment, British Oil or Opodeldoc now in use.

Feb. 26, 1836. ly.

TO INVALIDS.

D. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends) consented to offer his celebrated Vegetable Bitters and Pills, to the public which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz:—Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Costiveness; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above Vegetable Medicines, and they may be taken without any hindrance of business or amusement, and will be persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. copy 2

STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæ, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils, STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effective remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned, for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, full stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often avert a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for sea-sickness, exposure to cold fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper.—Suffering men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

Portian N. S. October, 1823.
Having examined the composition of which the Pills of M. S. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them to be perfectly safe.
DANIEL ROSE.
Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.
JACOB GOODWIN.
Thomaston, Jan. 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Merick, Hallowell, and W. & H. Stevens, Pittston. Jan. 26 1836. ly.

TO ALL WHO HAVE TEETH.

A recent discovery to prevent the future
REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by JOSEPH HENRIQUEZ Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases, where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been a few cases where a second application of the medicine has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has produced a price for which he offers it to the public, by transferring to the poor individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me.,
Sole General Agent.

BENJAMIN DAVIS Esq., Augustus
Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Walker, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dimmock, John and Bloomfield. E. F. Day, Strong. Elisha Brown & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Northbrook. J. M. Moor & Co., Waterville. Finch Marshall, Vassalboro. James C. Dought, Hallowell.

N. B. To prevent fraudulent circulation the proper directions accompanying each bottle has the signature of the sole General Agent.

Farmington, Jan. 29, 1836. copy 2

Compound Syrup of
ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a large portion of VEGETABLE MUCILAGE, and other known substance, and in combination with a bitter principle which acts most beneficially upon the lungs, and in cases of great weakness and debility of the lungs. The knowledge of many of our valuable medicines, for the cure of diseases, have been obtained from observing their effect on late countries, so in the case of this most invaluable Moss, the virtues were first discovered by their effect on the long lived and sagacious Rein-Deer, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly impregnated with Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of those countries, for the cure of all diseases of the breast and lungs. In France, this compound has been known, and extensively used; and its salutary effects, as much as to the salubrity of the climate, probably owing to the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only.

E. HUTCHINS & CO., Baltimore.

and none is genuine unless it has their fac-simile on each bill of direction—also upon the envelope, sealed with their seal.

For sale by A. T. PERKINS, Agent, Gardiner. Mr. JAMES E. FULLER, Augusta, and JAMES BOWMAN, Gardiner.
Gardiner, Jan. 29, 1836. 2

Improved Clay and Brick
MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MATHIAS, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power thirty six or even more, finished Bricks may be cast in one minute, ready for drying. These men are engaged in the manufacture of Bricks, and are provided with one of those valuable labor saving machines, which will save the laborer the cost of being trifling, when the saving in labor is considered. Many experienced men have examined the Machine and seen it in operation, and several of them have kindly tendered Certificates of their approbation of the same.

ROBERT RANKIN.

FRANKFORT, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the County of Lincoln and Kennebec, hereby gives notice that said Machine may be seen in operation at Farmington. Those who are engaged in the Brick business are respectfully invited to come and examine for themselves.

KNOXT CROCKET.

East Thomaston, August 21, 1835. tf. 31.

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